M. Herbert.

AN HOMILIE of ſaint Johñ Chryſoſtome vpon that ſaying of ſaint Paul, Brethern, I wold not haue you ignorant, what is becom of thoſe that ſlepe, to the end ye lament not. ꝛc. with alſo a diſcourſe vpon Job, and Abraham, newely made out of Greke into latin by maſter Cheke, and engliſhed by Tho. Chaloner.

ANNO. 1544.

BRITISH MUSEUM

54
A. p. 174.

TO THE RIGHT VVOR-
shypfull maister Antony Deny, one of
the chief gentilmen of the kynges
maiesties preuey chambre.

SMALE gifte agreth with my smal habilitie but not with the greatnesse of your desertes, whiche iustely to sette furth, I leaue to suche, as maye wyth greater vessels wade more aptly in so large a sea. Nat that wantyng power, I doo want of good wil also, wherin I dare compare with the formest. It may like you therfore of your singuler goodnes, whiche so many haue proued, yf you like nat my dede herin, at leste to allowe my entente, whiche in great thynges thought it a second prayse to wyll well. Fare ye no wourse, then your vertue requireth, the fauour of men wisheth, and your own dexterite promiseth.

Your most bounden Tho. Chaloner.

AN HOMILIE OF Chrysostome.

FOVR dales haue I spent in expoun ding vnto you the parable of Lazarus, lading furth such treasour, as in that botched body we found hydden, whiche was neither gold, nor siluer, nor iewels, but rather religion, constant courage, suffrance, & much patience. For like as these flydyng & transitory treasures are outwardly couerid with brambles, thistles, and rugged heth, and natheles in digging deaper great richesse is discouered: So fynde we in Lazarus, botches outwardely, but withinwarde, substance beyonde estimation, a body diseased, but a noble and li

uely spirite, in whom that saieng of the apostle is fulfilled: howe well the vtter man is corrupted, so well the inner man is renewid. And truly I might this day also wade in the same parable, cõfutyng suche heretikes, as reproue the olde Testament, with the Patriarches, yea and spare not to whette theyr tounges against god the maker of al thinges. But for I wolde not my wordes all of one thyng, shulde to muche glutte you, these disputations refer I to an other season, and now let vs see, what we can saye in a newe matter. Parde ye knowe, that euer one kynde of meate, soone squaymysheth the stomak, wheras chãge quickeneth a continual apetite.

To

To the ende therfore we vse the like in our sermon, let vs after a longe space, loke backe agayne vpon saynt Paule. For as this present day is red vnto vs very apoyntedly a place of ỹ apostle, and handesomely agreeth that, that now we intend to say, with that we haue afore sayde. Ye haue herd then Paul declaring, and sayeng: Brethren, I wolde not haue you vnwyttyng what is become of those that sleape, least ye make dole, and mourne, as o= thers do that want hope. That, of Lazarus, was a strong sinew of the gospel, and this nowe is the voice of thapostle, but in ef= fect their tunes accorde. For as in that parable I treated much of the resurrection, & of the iud=

gemente to come: so hathe this text brought me backe now into the selfe same argument, because if we digge out well this place of the apostle, we shall not misse of the very same treasure. For then, my hole oration tendid to this effect, that ỹ hearers might be taught, how nothing in thys worlde was to be reputed for goodly, but ỹ rather in our hope we shuld marche on further, hauynge dayly before our eyes, the dome of our iudge, howe redoutable his iudgement is, & of what sterne grauenes we shuld fynde him. And doth not Paule with these wordes counseill vs the like? But herkẽ ye. Of those that slepe I wolde not haue you ignorant, to thend ye mourne not as other

as other do, who haue no hope: For and if we beleue that Jesᵛ is dead & vprise: so those that in Jesᵛ do slepe, god shal lead with hym. But in chieke, this is wozth the serche to be knowen. why: when he speketh of Chzist, his depar-ting out of life he calleth death, and where he speaketh of oure deathe, he doth name it a slepe, and not deathe. Foz he said nat of the deade, what then: of those that slepe, & a litle after, so those that in Jesus do slepe, nat those that in Jesus ar deade, god shal lead with him. And then agayn. We that liue, that are left til the commynge of Chziste, shall nat pzeuent them that ar on sleape. Nat somuch as here said he, that ar dead, but thzise making men-

tion therof, thyſe death he called a ſlepe. But nat ſo of Chriſt, as for and if we beleue that Jeſus is dead, he ſayde nat is on ſlepe, but deade, and wherfore calleth he it Chriſtis deth, and our ſlepe: For nat raſhely & at all auentures, but rather vpon ſome great and depe reſpecte, hathe he vſed this obſeruation of wordes. So ſpeakyng of Chriſte, he called it his deathe, to the ende the ſame myght be thought a paſſion in him, and as to vs he qualifieth it with the name of ſlepe, that therby he myght comforte our ſorow. For the cauſe wherof pro cedeth the reſurrection, boldely he called death, but where all is grounded on hope, that nameth he a ſlepe, ſeming with the veray

worde to comforte vs, and geue vs good hope. Inasmuch as he that slepith shal ryse againe, and death is naught els but a longe slepe. For do nat obiect me with this, that the deade heare nat, speake nat, see nat, nor fele nat, seing that a slepyng man hathe no parte of all these. But if algates I must reherce some wondre, howe say you to this? That the soule of hym that sleapeth, dothe after a maner slepe also, & the deade do wake. But a dead man (saiest thou) putrifieth, and rottith, chaungid into duste and asshes, what therof my freind? that makith the more for vs. For incase a lādlord, purposing to reedifie an olde and ruinous house, shuld (as he must) fyrst of

all transpoꝛt the tenauntes some
where els, then plucke down the
olde buyldyng, rayſyng it moꝛe
ſtately thē euer it was, this dede
(trowe I) in nothing offendith
the tenauntes, but muche moꝛe
cheareth them, bycauſe they re=
gard nat ſomuch the pꝛeſent de=
facing, as with theyꝛ mynd they
compꝛehēd the plat of the houſe
that ſhalbe, but nat as yet, to be
bewed at eye: Euyn ſo doth god
after lyke rate diſſolue our bo=
dyes, deductyng our ſoules the
tenauntes as out of an houſe, to
thend the ſame beyng ones new
repayꝛed, he may with greatter
glozy repoſſeſſe thē againtherin.
Lette vs nat therfoꝛe ſomuche
counte vpon this pꝛeſent, in ma=
ner defalyng, as on the gozge=
ouſnes

ouſnes that our houſe ſhalbe of. For admitte one hadde a copper ymage forgone with longe age and ruſtynes, parde he breaketh it, and in the fornace newe melteth it, to make it ſemelier then euer it was. And as that diſſoluing in the fornace, is nat thutter diſtruction of thimage, but rather a renewyng to the ſame: So is the diſſolution of our bodies nat an vndoing, but rather a new refreſhing. When thou ſeeſt therfore this fleſhe of ours, as in a fornace melting and putrifieng, ſtay nat thy ſelfe at that ſight, but rather haue an eye to the mouldwerkes proporcion. Neither ſuffice thy ſelf herwith. but wade on yet further. Inaſmuche as an ymage founder whē

he ca-

he castith abodie of brasse, he doth nat new make it of gold, or euerlastyng, but brasē as before it was. Whereas god on thother side casting this our mortal and earthly bodie, restorith it goldē, and immortall. For the earthe that receiuith our bodies fraile, and vnpure, rendrith the same a gayn immortal, and right pure. Why shuld we then somuch behold on the corps lieng speche=les, and with eies closed, as whē it riseth againe, partaker of the glorie passing mans vttrance, to be astonnied, and wondred at? For thus must we from the pre=sent face of thynges, reduce our vnderstādyng to that hope that is cōmyng. Yet some wyll saye, they longe, and desyre, after the

deades

deades felowshyp, and therfore mourne, and lament they. But what is that to purpose: for & if thou shuldest ioyne thy daughter in mariage to some one, who leadyng her awaye with hym, shulde goo into a farre cuntrey, lyuyng there in greate wealth & plentie of al thynges, this shuld not (I trowe) muche greue the, in asmuche as that sorow, which of the length of her absence thou conceiuest, through the comine reporte of her welfar, thou shalt easely passe ouer. And now wher as no man, nor seruant is the taker, but god hymselfe, requiring that is hys owne, thou sobbest & criest out. But seyng I am a mā (sayest ÿ) I can nat but mourne. And as for that I wil nat much

sticke

sticke with ỹ. For nat thy mourning, but the great excesse therof wold I take from the. Inasmuche as to mourne it is a kyndely thyng for vs, beyng men, but to doo the same outrageously, is a veray madnes, a signe of doting and an womannishe tendrenes. I admit therfore thou wayle, I admit thou weape, but nat that thou do stomake at it, or beare it heauily, nay rather geue thanckes vnto god the taker, that so, thou maiste worshipefully sette furthe thy frende, goyng out of this life, and yeld vnto him these honest funerals. For and if thou takest it greuously, thou bothe violatest the dead, puokest god the taker, yea and hinderest thine owne selfe. But in geuing thanckes

kes therfore, so hast thou set him furthe, glorified the taker, and done thy selfa great good turne. Weape therfore: but as the lord did for Lazarus, who therby pre scribed vnto vs the rule, order, and verie termes of bewailing, whiche in no case we must passe. And so sayeth Paule. Of those that slepe I wolde nat haue you ignorant, least ye shulde bewayle, as others do that wante hope. Bewayle sayeth he: but nat as the Grekes do, who denie the resurrection, whoo despayre of the lyfe to come. I am ashamed I promes you, and nat meanely I am troubled in my spirite, when I see in the mercatest ede theise flockes of women without shame, pluckinge theyr heares, sy-

sing

sing their armes, scrachyng their chekis, yea and doyng al this afore the Grekes eies. What wil nat they say: what will nat they blaste of vs? Theise be they that so constantly affirme there shalbe a resurrection of the deade: gaye wordes: but theyr deedes drawe nat after that lyne, with their wordes they maintayn the resurrection, but theyr doinges smelle of the desperate. If they firmely trusted on the resurrection, they wolde nat do thus, if they were perswaded, the deade went to a better state, they wold nat make this dole. These taunts, and worse then these, do the vnfaithfull cast on vs, whē they heare vs crye out so. Let vs be ashamed therfore, and vse more mode-

modestie, nor sclander we not so muche therby, bothe our selues, and those that loke vpō vs. For I pray the tell me: why bewaylest thou so sore the passer out of this lyfe: Because he was an yll man: In that poynt (me thinke) thou oughtest to rendre thankes, that all iniquitie is nowe lopped from him. But put case he was good and vertuous, so muche the more then shuldest thou reioise, at his taking away before any wyckednes had peruerted his good thoughtes, and that he is remoued to that place where for euer he shall flourysshe, without so much as neuer so litle suspition of any tourne in thinges. But he was a ponge man, glorifie thou god therfore,

that toke him, and so sone hathe called hym to a better state. Then set case he was olde: and for that also yeld thou thankes, in glorifieng god his caller.

Be ashamed therefore of thy dolemakynge: sithens that the pompe of burieng, psalmes singyng, prayers, assemble of hed citisens, gatheringe togither of the brethern, al these thinges ar ordeined, nat that thou shuldest lament, or be reppynyng, but to thend thou geuethankes to god the taker. For like as euery man contendith to set fourth a speke well by suche, as are called to some great office or dignitie, so of the sainctes that deceas, (as who sayeth) called to a greater promotion, we all shuld speake honou-

honozably, sithens that deathe is restfulnes, the dispache of all thoughtz and cares perteinyng to this lyfe. When thou seest therfoze any of thy nere frendes shaking hãdes with this wozld, do not take it grudgingly, but rather when the sozowe stingith the, call thy wittes togither, serche thyne owne conscience, considze how within shozt space after the same end abideth the also. Attempze thy selfe, and by the others death take warning. Cutte away all differring of amendement, call thy dedis to accompt, and make the best chang thou canst. The Ethnike and vnfaythfull beholdeth the heauyn, & wozshippith the heauyn, takynge the same foz god. He

seeth the earth and worshippeth it, & gapith after thinge mortal. But we on thother part behold the heauē, and prayse the maker of the heauen, inasmuche as we take the same nat as god, but for the worke of god. I see ȳ worke of this whole world, wherby as by the hande I am led vnto the creatour therof. The vnfaithful seeth ryches, & fixeth his mynde theron, & is rauished therwith: I likewise see riches, and dispise it. He feelith pouerty, and whyneth therat: I fele the lyke, and reioyce therat. For otherwise behold I thinges thē he doth. And euē so on death. He seith a corps, and taketh it for a corps: I see a corps, and repute this parte of death none other but for a slepe.

And

. And as in wrytyng it comes to passe, that where as with eies, aswell the conninge, as vnconning do poze on the letters, Yet nat foz that with lyke vnderstanding. Foz thunconning do take those foz bare letters only whyche they loke on, whereas the conning with great subtilty pyke oute the meanynge vnder hidden: So in the thinges self, with the selfe same eies beholde we all, on moztall thynges, but nat with the lyke vnderstanding. Shal we therfoze in this opinion of death agre with the Ethnikes: we (I saye) who in all other thynges do disagree from them: Thinke we ones, to whom the deade is goone, and receiue we consolation, seing he

is with Petre, Paule, and the hole company of sainctes.
Thinke, how he shal rise again, and that with farre moze glozy, and reputation. Thinke, howe that to mourne, and lament, other els thy teares, may naught auayle the, but in fine make rebound to thine owne disaduantage. Thinke, if thou doest thus, whose example thou folowist, and in any waies eschonne the company of synne. Foz here in, whome folowiste thou? oz whom doest thou countrefaite? but the infidels, and those that haue no hope? Lyke as Paule saieth: lest ye mourne as the reste do, that haue no hope. And marke ye well, how warely the apostle speaketh: foz he said nat hope of

pe of the resurrection, but plat-
ly, those that haue no hope. For
who so loketh nat after the iud-
gement day, hath no maner ho-
pe, nat onely of gods forsight in
thinges, but nat so muche as of
gods ryghtwisenes, accordyng
as he oueruewith all the same.
He that hathe no syght in this,
nor iugith nat this is so, is bru-
ter then any beaste, and puttith
all lawes, iudgementes, good
constitucions, and for shorte, al
goodnes out of his own mind.
For who so loketh nat to rendre
any counte of his doynges, fle-
eth from all vertue, and cleuith
to all naughtynes.

We then considering all this,
and countinge the Grekes cu-
stome, whiche we folowe in ma-

kyng dole, to be a very madnes & amasing of ỹ mind. Eschonne we (I say) this vsage with thē. For to none other intent dothe Paul so often make mention of them, but that remēbring what dishworshyp we incurre therby, we shulde refraine customynge with them, and rather make retourne to our owne noblesse.

And that nat here onely, but often, and continually doth Paul so. For when he wold haue vs leaue our synnes, then makith he demonstration, what maner men through our synnes we are coupled with, to thend we shuld mislike, and be offendid with the maners of the person, & shon his company. Further writing to the Thessalonicēs, thus saith he:

Let

Let eche of you possesse his owne bodie in all holines and honour, nat in susteining of disworship, as the Gentiles, who know nat god. And agayn, nat as thother Gentiles, who walke in the vanitie of theyr hertes. So also in this place. Brethern, I wold nat haue you ignorant what is become of them that slepe, lest ye mourne as others do who want hope. For nat the nature of the thyng, but the purpose of our mynde, nat the death of the passer hence, but the weake spryte of the bewailer is that, that troublith vs. For as for the beleuing man, no present displeasures can displease him, but rather before that blisse prepared for him, is there euen in this present course of lyfe, [illegible]

oddes betwix him and the vn-
faithefull. No small vantage
then receiue we through chris-
an religion, onles we repute nat
continuall quietnes of mynde,
and euer a lyke gladnes, to be
the greatest fruite we may here
gather. Therfore saieth Paule.
Joy ye euer in the lord, agayn (I
say) reioyce ye. For asmuche as
before the resurrection daye, we
ar priuileged in the mean space,
in that we fall nat into theise
dayly troubles of our lyfe, but
rather through hope of the lyfe
to come, euyn here receyue we
great comfort, and consolation.
Moreouer as we make game
on bothe sydes, so on both sides
is the vnfaithfull at afterdeale,
one lowes through the punish-
ment

ment remaynyng hym for nat
truſting in the reſurrection, the
other, becauſe euery ſmall miſ=
happe here, diſcouragith hym,
whoo looketh after noo maner
wealth in that other worlde to
come. And therfore nat only
for the reſurrectiõs ſake, ought
god to be thanked, but alſo for
that hope of the reſurrection,
hable to comforte our ſoules in
perplexitie, and encourage vs
aſwell in other thinges, as it
dothe in this, that we ſhall riſe
agayne, and be with god. For
and if we nedes muſt lament,
and mourne: thoſe that lyue in
ſyn, nat thoſe that deceas with
vertue, ſhulde we lamente and
weape for. And ſo did Paule:
For writing to the Corinthians
thus

thus saieth he. Least at my com-
myng to you, god humble me soo
much, that I must be faine to be-
waile many of you, nat as deade,
but that haue synned, and repent
nat of the excesse and vnclennes
they haue committed. Bewayle
the dead, for he wantith his sen-
ces, bewaile a foole, for he wan-
tith wyt. Meanly bewayle the
deade, for he is but at rest, but a
foles life is worse thē his death.
That and if algates we must be
mone hym that is depriued of
life, then muche more him, that
is voide of ryghtwisenes, and
hath missed of this gifte of hope
sent to vs from aboue.

Suche mon therfore let vs be-
mone, for this mourning we do
gayne by, in asmuche as in be-
monyng

moning them, ofte times we do reſourme theim. Where as to bemone the deade is bothe fond, and vnprofitable. And ſo let vs nat abrogat this cuſtom of dole makyng, but then let our dole be for ſynnes ſake onely. For afore pouerty, ſikenes, vntimely death, begglyng, or ſlaunder, all theſe with like diſcōmodities appertaining to vs we ought to bear out with a right good hart, becauſe theſe euilles, incaſe we be patient, maye be occaſion of a greter croune & glory. But how may it be (ſaieſt thou) that a man mourne not? To this I are the contrary. Howe may it be, that a man endewed with reaſon, contemplation, & hope of thinges to come, ſhulde mourne at all?

But

But who is he (saiest thou) that in this confusion, and chaunge of thynges, may nat somewhat be moued? Many (I say) both in ours, and in our elders dayes.

For Job, when the hole nombre of his childzen perished, herken ye what he sayeth. God gaue me them, God hath bereuid me them, as pleaseth god, so is it done. These wordes ar meruailous to be rehersed onely, but if thou sercheste them narolier, thã wilt thou more meruayle. For thus muste thou make thy discourse: How the dyuel his persecutour toke awaye nat haulfe his chyldzen, and lefte the other haulfe, nother that he toke the more numbre, & spared the lesse, but that he swoped away al the

fruite

fruite, and yet the tree he ouer-
turned nat, he rayſed all the ſur-
ges of the ſea, and yet the ſhyp
he dzowned nat, he gaue the aſ-
ſault to the vttremoſte, and yet
the ſtrong towze wanne he nat.
So Job abode all his bzuntes,
and remained in one vnſtyzred.
Many dartes were launced at
hym, whiche he ſhzuncke nat foz:
nay rather they were launced, &
he was nat wounded. Imagine
we (I pzay you) what a thynge
it was foz Job, to ſee ſo many of
his child, ẽ al at ones periſhing.
Yea, and trowe ye nat, it was a
ſufficient cozroſiue to his herte,
to haue thẽ all taken from him
al (I ſay) togither, at one tyme,
in one day, of like floure of age,
of muche hope and towardnes.

in

in ſuche ſoꝛt to finiſhe their yea-
ris: after ſo many wꝛekes, and
ſcourges, this laſte to make vp
his mouthe: ſpecially he beyng
ſo louing a father, and his chil-
dꝛen ſuche as deſerued no leſſe:
Foꝛ wher as one leſeth by death
his vnthꝛifty childꝛen, well may
it cauſe him to regrete a litle, nat
that the anguiſhe ſo hotely ſcal-
dith him, chiefly becauſe the vn-
gratiouſenes of ſuch as deceas,
may well be in cauſe, why that
ſoꝛowe ſettithe nat her tethe ſo
ſharpely in vs. But if theyꝛ
goodnes be commendable, then
thꝛilleth the that deape wounde
with continuall remembꝛaunce,
and the incurable euyll bꝛeadeth
two maner thoꝛnes in thy hert.
That one is the remoꝛſe of na-

ture

ture and kynde, whiche we that liue haue, the other is the vertue the deceased persone was of.
Then, that Jobs chyldren were of much towardnes, may be gathered by this, in that their father toke much care about their bringing vp, and made ofte sacrifice for them, hauing doubte at leaste vpon their hidden sinnes. For nothinge was dearer to him, neither more tendid on, then his childrens bryngynge vp, an euidente argument nat onely of their good demeanour, but also of his fatherly affectiō.
Inasmuche therfore as Job was a father, yea and so tendre a father, as nat onely expressed his naturall loue, but also the feare he toke for them, beyondes

that they that died, were of such an approued honesty, trebly were those panges of sorowes leuelid at him. Whiche in case they had ben put to one by one, so might the pecemealeschype haue geuin place to som maner cõsolation, as when the presence of the survivours, coueryth the sorowe conceiued for the deade. But where as the hole flocke decayeth, whome canne he susteyne to loke vpon: that before was father to so many children, and nowe hath nat so muche as one left him. And here now I might bring in his fifte sworde of sorowe, in that they all at ones so sodainely were bereuid of their life. For and if their death had betid within space of. iiii. or. v. daies,

daies, so might his wifes, and al his neighbours haue borne him felefhip in lamenting with him, that in so short space, and so vnlokid for, so goodly a meiny was quite fordone. But muche more cause of sorowe had Job, who nat in thre, in two, or in one day, but in a moment was euenly depriued of them al. For a mischap long loked for, albeit it touchith a man to the quicke, Yet for that the euill cõming is forseen, it is wont to be more tollerable. but when ỹ same chancith bothe at ones, and at vnwares, then is it intollerable. When so euer then a thynge is greuous of it selfe, and therto doth oppresse one beyonde his expectation, that is surely a greate enforcement of

his sorowe. Nowe therfore re-
pute with thy selfe howe intol-
lerable Jobs sorowe was, and
how it passed the common griefe
felte in like passions. But wilt
thou hear now the sixte throwe
of Job: he lost al his children in
the floure of theyr youthe, and
pardie ye wote howe sore mens
deathes afore their time of ripe-
nes, are wont not onely to trou-
ble theyr frendes, but also in
sundry meanes to trouble them.
then this of Jobs childern was
not onely an vnripe death, but
therto, a violent deathe, whiche
violentnes may be take for his
seuenth calamitie for he sawe
them not yeldyng their goostes
and laste breathes in their bo-
dies, but they were al oppressed
with

with the ruine of the house wher they banketted. Nowe put case some one as he digged amonges those ruines, shuld plucke out now a stone, & then a limme of some one of them, perchaunce one hande holdynge the cuppe, on other in the platter, with all the shape of the bodye quashed alũder, the nose krushed downe, the head crased, the eyes quisted oute, the bzaine dispercled, and the hole pzopoztion of the body with the diuersines of the bzuses so dissygured, that the pooze father myghte vnnethes discerne the desyzed sight of one of his childzen from an other. At the reherfall onely of this tragedie, ye are moued to compassion and teares. What thincke you then

by him that sawe this gere: For seing we now so long time sins, can not so muche as heare with out teares, so miserable a chance as this was, yea, and that nothing ptaining vnto vs: what maner a man, and of how stony an hert was Job, (trow ye) who seyng all this with his eyes, nat in an other mans aduersitte, but in his owne, coulde so refraine, and moztifie his courage: For he neither repined therat, no nat somuche as ones openid he his mouth in grudge. As what mea nith this: is this the recompẽce of my mekenes: to this therfoze hath my house stood open to all straunge gestes, that I shuld se the graue of my childzen: haue I therfoze vpon those extendid

all

all gentilnes, that these shulde suffre this death?

None of all these muttringis vttred he, no nat somuche as ones thought them, but after a longe debatynge with him selfe toke he all in good wourth. For like as a cunnyng founder, whē he castith an image of gold, doth proportion and make fete the moulde with all diligence, soo he with proportioninge and feting, brought his courage to a good poynte. And as a painful husbandman, watrith, byndith, and hedgith in, the graffes of palme and Oliue trees, likewise Job ceased nat with all his studie to bring vp eche of their soules as a fruiteful Olyue tree, to a greater encreace of vertue.

And hauyng all done, when the ſtorminge of the wicked ſpyte, had diſturbed, and beaten them to the ground, with a miſerable ende of theyr liues lotted vnto thē, yet vied he no kinde of blaſphemie, but thanking god of al, gaue ſo the dyuell a clap at the auauntage. But now if thou wilt ſay, that his ſorowe for loſſe of many chyldren, is nat to be compared to his, that had, and loſt his onely childe, thou ſpeakſt well, and I wyl wel ſo be it. For nat euen, but muche greater was Iobs ſorowe. For who can geſſe the benefite riſinge to the father of many chyldren: and perconſequent, the wound receiued in many bodies, muſt nedes engender a more manifeſt cala-

mitie,

mite, and sharper heuynes. But now, if thou desyrest an example of him, who hauing but one only sonne, shewed neuertheles as great as Iob, or rather greater cõstance. Then loke thou on the Patriarch Abrahã, who in dede sawe nat his sõne Isaac die, but was cõmaunded (whiche thyng was far more piteous, and miserable) was commaunded I saye with his owne handes to kylle him, & yet this bidding he withstode nat, neither toke it heuily, nor vsed none of al these wordis. To this thẽ hast thou made me a father, that I shulde be myne owne childes queller: better had it ben nat to haue geuen him vn to me, then in this wise to redemaund him. But if thou wilt ne

des haue him, to what purpose
I beseech the wilt thou haue him
slayne of me, and my hand to be
his bludsheder: was it nat thy
promes, howe in this boye my
sede shulde stoze all the wozlde:
and what frute geuest thou me,
when thou pluckest vp the roo-
tes: how assurest me thou of ne-
phieus, and cõmandest my one-
ly sonne to be slayne: who euer
sawe the like, who dyd the lyke:
I am begiled. I am betrayed.
Abzaham truly againsaide nat
gods commandement, noz stode
nat in termes of why, and wher-
foze, with him, but when he had
ones herde. Take thy dere and
welbeloued sõne Isaac, & make
of him sacrifice to me, vpõ suche
an hille as I shall apointe the,
with

with as good a will he wente a-
boute it, as if moze had ben com
manded him, he wold haue done
his vttermoſt, foz he both kepte
this ſecrete from his wyfe, and
from his ſeruantes, cõmanding
them to tarye at the foote of the
hille, and taking with him only
Iſaac foz his oblation went vp,
nat with a faynt hert, but glad-
ſomely aboute the execution of
gods cõmaundement. Thinke
therfoze howe harde a caſe this
was, when no man beyng by, he
did queſtion (perchaunce) with
his ſonne aparte, whiche might
make his hert the rather fown-
dze into pitie, and a moze vehe-
ment heate of loue, nat in one oz
two daies, but in many daies to
be quickenid in him, inaſmuche
as

as to haue dispached gods byd-
dyng out of hande, was sure a
very great and hard enterprise,
but nat of suche maistrye, as by
respite of so many dates to haue
his minde temptid, specially be-
yng beseagid with soo greate a
loue, as he bare toward Isaac.
For therfore dyd god apoynte
him a place of further distance,
where he shuld do his oblation,
to the end the wrestlers stykes
might be the better assaied. And
in dede a stiffe wrastler was A-
braham, with no man, but with
the very lawe of nature. For
what eloquēs is liuely inough
to set afore our eyes his stoute
hert? He led away his sonne, he
bounde him, laide him on the
heape of wod, drewe his sword,

was

was ready to strike him. I can nat tell I, howe, noz by what meanes to describe all this.
He only knew it, who toke vpō hym to do it. Foz no paynted wozdes maye sufficientely sette oute colours in this behalfe.
Foz howe was nat his hande astonied? How did nat the foyce of his synewes weaken? Howe could nat the desirable pzesence of his dere childe, edge him to compassion? And then agayne, that, that Isaac dyd, how wonderus was it? Foz as Abzaham obeyed god: so obeied he his father, as when god bad Abzaham slea him, he axed nat after the cause wherfoze: lykewise Isaac, his father constraynynge him, and offringe him vpon the altare

aultar, enquired nat of him why he did it, but was subiect to his will and pleasure. Here nowe may we see the father, a sacrifice of his sonne, & a sacrifice yelden vp withoute bloudshedynge, a burnt offring withoute fyre, for a figure of the death and resurrection. He slewe his sonne and nat slew his sonne, nat with his hand, but with his intention he slewe him. And god cõmanded thus muche, nat for effusion of blouddes sake, but to manifest vnto vs the obediẽce of Abraham, and that hys promptenes mighte ouer all be notyfyed, to our teachynge and instruction. Nowe that gods cõmandemẽtes ought to be preferred nat onely before our childzen, the lawe of

nature,

nature, & briefly all other thyn-
ges, but euin our very owne ly-
ues. And therfore came he down
to let Abrahams hande, hauing
Isaac as a liuing witnes of this
acte. What forgyuenes then
shalt thou obtayne? or what ex-
cuse can thou bring? seing such
a man as Abraham was, with
so good an hart to haue bowed
him selfe, and in all poyntes to
haue geuin place to god, and
thou in this small case wilt nat
take it well, but stubbernly?
For neyther alleage thou thy
mourning, nor yet ỹ gretnes of
thy calamitie, but rather thinke
howe Abraham was stronger,
then so excedyng great, and far
passynge a sorowe. For it was
inough, that gods commande-
ment

ment, had some thing troubled, and cast his mind into perplexitie, togither with this, that god had assayed his faythe in other proofes aforetimes. For who, excepte Abraham selfe wold nat haue reputed gods promis, as touchynge the multitude of his generation, a nephieus, to haue ben but disceite, and trompery? And yet this natwithstanding, we ought to haue Jobs patience, and his wonderfull moderation, in greate price, namely his ouerturne, and fall, beinge so piteous as it was, in that a man of that excellente vertue, after so many almes dedes, and so great hospitalitte kept, when he neither had prouoked gods wrath vpon him self, nor on his chil-

childzen, chuld with his eyes behold so miserable a misfortune, so strange, and so vnloked for, yea and suche as in longe tyme falleth nat vpon the wickedest men that be. Nor for all this did he nat, as commonly men wont to do, neither iudged vertue vnauaylable, ne yet reputed his former life well led, to haue ben spent in vain. Eche of these therfore, we muste nat prayse onely, but folowe also, and do after their vertue. But some will saye, naye: they were men that passed. Ye truely: they passed, and were meruaylous men. Natheles at our handes is required a greatter religion, then at theirs was, whoo folowid but the olde fourme of lyuinge

onely.

onely. For vnles your iustice be farre more habundant, then that of the Scribes, and Phariſes, ye ſhall nat entre into the kyngdome of heauen.

Therfore in any wiſe vſe we moderation, and callyng to our mynde, theſe, and thoſe thinges. whiche of the generall reſurrection, & of theſe holy men haue been repetid, let vs euer caulme our mindes, nat only whē cauſe of mournyng is obiectid vnto vs, but alſo when we ar fre from any maner ſorowe. For to the ſame purpoſe I at this preſent, what tyme none (as I thinke) is in ſorowe, haue yet grounded my theme therupon, that when we haue iuſte cauſe of doole, yet being armed with remembrance

herof

herof, we may receyue comefort accordingly. That like as souldiours in tyme of peace, do practise feates of warre, that when warre is ones proclaymed, and the tyme requireth expertnes, they maye then at neade shewe furthe their conning, learned in tyme of reste. So likewise, prepare we both our weapons, and medecines, all beyng yet quiet, that if at any tyme these greate troubles, miseries, or sorowes do assault vs. We on the other side being wel armed, & strongly defensed, agaynst all the dyuels bruntes, may with muche matstrie repulse them backe, & sheld our selfes, with gods word, right reason, and example takyng at the good.

For

SERMON

For in so doyng, we may lede this lyfe in muche tranquillitie of mynde, and afterwardes be partners of heauins kingdome, with CHRIST IESVS, vnto whom with the father, and the holy goost, be all honour and imperie, worlde without ende.

AMEN.

1557

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